THE MOUNTAIN COVE JOURNAL
AND SPIRITUAL HARBINGER.

God before all, Creator of all, without Beginning, Invisible and Eternal; Man a special Creation, his life, exaltation and perfection the result of perfect Design, conducted by special Means, and by the Will and Mercy of God unfolded to Ultimation.

PUBLISHED BY JAMES L. SCOTT AND THOMAS L. HARRIS, AT ONE DOLLAR AND FIFTY CENTS A VOLUME, IN ADVANCE. E. WINCHESTER, PUBLISHING AGENT.

VOLUME I. MOUNTAIN COVE, FAYETTE COUNTY, VIRGINIA, THURSDAY, SEPTEMBER 15, 1853. NUMBER 33.

Disclosures from the Interior.

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RECORDS OF THE GOLDEN AGE.

CHAPTER I.

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26. History has been said to be Providence teaching by example.—The providential ends and uses of history are truly to instruct mankind by means of character. The name of every Biblical character, commencing with Adam, is a separate form of truth, pregnant with significance, exhaustless in its utterance and correspondentially serving the ends of enlightenment. Though the statement may seem chimerical, it is nevertheless a fact.—The various significations of the word Adam in themselves are sufficient, when lucidly stated, to compose many books. The word Adam, in one of its etymological meanings, has been decided by external scholars to signify redness, as of color. That redness when used in its hieroglyphical relation signifies bloody men and murderers, and also those of sanguine temperament, will be evident no less from historical than from philological deductions.

27. The word Adam signifies the fallen or degenerate sons of men no less than man in his primeval harmony; and in the plural number, signifies those among the most ancient people who, by yielding to the solicitations of the sensuous understanding and by partaking of delights of the understanding, which had in themselves no element of use, had become greatly corrupt. Not alone is the history of the primeval race of men contained in the hieroglyphs concerning Eden, but also the history of their progressive decline, subversion and wanderings. Wherefore they are represented by hieroglyphs as departing from the midst of Paradise, passing through vicissitudes, and finally becoming extinct.

28. Oppressed as I am with the vastness and complicity of these knowledges, it is with difficulty that I am able to present them according to an absolute method. I find myself in a temple, surrounded by innumerable treasures, which have been preserved intact from the ancient times. I perceive arcana which correspondentially appear inscribed upon scrolls formed from the cortical envelops of trees, bound together by fillets of the same. I perceive parchments formed of the skins of sheep and lambs; and other parchments inscribed in sanguine characters, and formed of the skins of animals, and these can hardly be called parchments, as they have undergone little preparation and are exceedingly rude in appearance. Books formed of a substance which resembles the internals and semi-internals of the skins of animals, written from the right to the left, some in rolls and others tied by thongs in rude folio form, are next presented. To these treasures of wisdom there seems no end; and these are correspondences. In this manner, subsequent to the discovery and construction of written language, and also prior to the use of letters, during the continuance of the universal and primeval tongue, the wise of the ancient ages treasured up the various arcana concerning Divine and also concerning created things, which it was given them to discover and understand.

29. And strange as it may appear, the Word appears to contain as it were the crystalization and interior significance of these accumulations. In fine, the book of Genesis appears to contain within it the history, art, religon, science and scripture of many ages; and all this combined together by Divine Art, as the various mineral, vegetable, animal and human forms, insphered in globes of lunar and solar light are incorporated into the symmetrical appearance of a world. At the beginning there surely must have presided a self-conscious and personal Omnipresence, for this Omnipresence Divinely pervades the Word in such a wonderful manner that it appears as it were, the ultimate projection of Divine thought.

30. There are many reasons which may be adduced to favor the hypothesis that Moses was the writer of the most ancient scripture. The fact that the Pentateuch has been for ages ascribed to Moses, and also the fact that there is a wonderful similarity between portions of the Pentateuch and the learning of the Egyptians, gives reason for that hypothesis; but this, according to the degree of perception now given, appears utterly untrue. Moses was not the author of the Pentateuch. He was the scribe, in Hebraic characters, transcribing the original records preserved in the family of Abraham, and containing arcana concerning the primeval ages of the world.

31. Moses, however, in his capacity of scribe was governed entirely by a spiritual presence called the Angel of the Covenant, and that presence connected the finite with the Infinite and was Divinely human, to all intents and purposes manifesting God. Hence Moses wrote as he was directed, being endued with plenary inspiration, so that the very idiom, phraseology and construction of each and every paragraph was directed by Jehovah. In no other way could the letter have been a revelation of the Spirit, and by this process alone was it possible to preserve the internal contents of the Word. Language, in the plastic hand of the appointed scribe, was made correspondential, so that from the least word to the greatest there appeared in all the seminal essence or pro-creative element of eternal truth.

32. It is given me to perceive, first of all, that Moses made no additions, adding nothing whatever to that which was preserved from the most ancient times. The historical labors of Moses commenced with that portion where the record preserved in the family of Abraham terminated. In his historical continuation it is also disclosed to me that he wrote in correspondences, in such a manner that his statements in the letter, like the ark itself, contained the precious things of Divine truth. Moses continued the record until the termination of his appointed career.

33. Here I pause and am unable at present to discover the process by which the remaining portions of the Word were shaped into the form of revelation; but I am illuminated to perceive, although unable to discern the method of their projection, that not only the Pentateuch and the historical books, but also the prophets and the psalms are gloriously illuminated by the internal shinings of Jehovah God. The Gospel histories also, in the same absolute and three-fold degree, celestial, spiritual and natural, blaze with the effulgence of Deity, and are in all respects perfect, symmetrical, and in their construction beyond all possibility of human, spiritual or angelic and celestial art. It is impossible for the finite intellect to construct nature, and the most superior and archangelic spirit in the finite universe bows ever before the Word as containing within itself God uttered from Himself, and perceives in it sublime unfoldings which overspan his consciousness with glory from the Infinite itself.—The neophyte in the spiritual world can only attain instruction in that which concerns the Lord, providence, faith, charity, salvation, paradise, heaven, justification, repentance, influx, interior existence, life, happiness, immortality and blessedness, from reception of the arcana of the Word, for the universe reveals God in time and space through His creative operation; but the Word reveals God in love and wisdom, and thence in Providence, wherein the two agree.

34. The arcana concerning planets, sublime, picturesque, magnificent and wonderful as they may be, cannot be compared with those things which are contained in the verbal epithets of the Word. The explanation of the internals of significance, contained, as above stated, in the word Adam, surpass the glories that are unfolded in the times and spaces of all created nature. The Word is from the Infinite, and contains as it were the Infinite expressed in articulate revelation; but the external of the Word, compared to the internal, is as the body of man compared to the understanding and the will, or as a garment compared to the being whose shape it expresses and surrounds.—Add together all knowledge and all wisdom, whether of scholastic attainments or scientific discovery, and the least symbolic phrase of the Word shall transcend it all, rising above it as the verdure-crowned mountain, whose brow is adorned with the starry canopy of Heaven, rises above the pebble at its base; for the wisdom of the Earth is like water in a cup which is fashioned by the hand of man according to his thoughts; but the wisdom contained within the Word is like the waters which are above the firmament and which are not contained within, but which contain in themselves all finite forms of truth, or rather of its expression.

35. From these general considerations concerning the Word, I am recalled and reminded of the purpose of this treatise, which is to present statements concerning the records of the golden age. These general reflections are, however, perceived to be important, as preparing the mind for much that is to come. There is a molecular likeness between man and humanity, and between each separate Adam and the most ancient race; and that which applies correspondentially in a special sense to each, in a universal sense applies to all under like conditions; for though individuals of a race may be exceptional to its general movement, these exceptional instances unite together, forming a universal exception, and as it were dividing a race into separate races.

36. The appellations Cain and Abel in the universal sense correspond in a general manner, and also correspond in an individual manner, first, to the external demarkation between the regenerated and corrupted Adams, who are called *sons*, because unfolded in the generations of the race. Beside these, however, the words Cain and Abel have interior meanings. Cain signifies the sensuous understanding inflamed by adultery with natural delights, which being devoid of use engender hatred and dissimulation.—Abel also signifies the opposite of Cain, namely, the internals of the understanding conjoined in marriage to Divine Good, whose sacrifice or offering being in acordance with Divine order, receives interior life descending as fire from Heaven. It also appears that Cain signifies such men as have become governed by the senses in intellectual things, and hence in rebellion against Divine order, and separated from communion with Divine Good and Truth; but Abel, in opposition, such men as have become regenerate, interior intelligences, possessing interior knowledge, constantly associated with the good of use; and thus unfolding symmetrical virtues of faith and charity as the result.

37. Cain also in occupation, which is that of a tiller of the ground, signifies the understanding given up to tillage of external sciences or forms of Earth, and also to the ultimation of the carnal, which being separated from the spiritual, is sensual and devilish. But Abel, in opposition, also signifies the disciple of the Lord, because in his occupation sheep are forms which denote the procreation of good and truth, and also forms of good in the regenerate will and forms of truth in the regenerate understanding; and also in a general sense, whatever is harmonic, charitable, and orderly, and free from impurity, as is manifest from other portions of the Word, wherein the obedient, the simple, the charitable, the pure, and in general terms the regenerate, are compared to sheep, the example of which is in the parable of the sheep, and also where it is written, My sheep hear my voice, together with numbers of corresponding passages.

28. Cain also in his worship, which was the offering of the products of the ground, typifies those who offer the fruits of the sensuous heart and imagination to the Lord as life-offering, because the fruits of the Earth have no life, and hence are destitute of the internal, and thus correspond to those things which are sensuous, both of the will and the understanding, and are devoid of an internal from the Lord. Abel, in opposition, in the act of worship and in the offering of the products or firstlings of the flock, signifies the worship of the regenerate man, because the lamb signifies that which is innocent, charitable, guileless and internally divine; and the offering of the lamb signifies that the regenerate man offers that which is of life, while the unregenerate man offers that which is of death. So the offering of the one is of life unto life, but the offering of the other of death unto death.

39. Again, the offering of Cain, which was of forms without life and derived from nature, signifies the beginnings of idolatry, which commence in external and therefore unreal worship of the invisible, and by degrees terminate in adoration of visible objects, which are natural forms, first of the sun and moon, and the host of heaven, and subsequently of beasts, and birds, and creeping things, and finally of charms and amulets, talismans, rings and various natural objects, which are supposed to contain the power to act as enchantments. Thus the worship of Cain, in the fruit of the offering, signifies and contains within itself universal arcana of idolatry, both in its subjective and objective elements, whereof many things will be narrated at a future time, and concerning which the following narration is now permitted:

40. Being intromitted into the world of spirits and into that portion of that world inhabited by idolators, I perceive copper-colored men in the midst of a field, in which are the appearances of lentils and also the garlic. These men are clad in skins which appear stained with blood. They are distinguished by great massiveness of the under jaw, great breadth and fullness of the neck, enormous ears, and receding foreheads, with a strong and ample development of the perceptive regions. They are at once muscular, bony and of full habit, appearing to enjoy natural health, inhaling in capacious lungs large draughts from the atmosphere, and treading with firm, vigorous and solid step, which leaves deep indentations in the earth. These aborigines appear engaged in the culture of the ground, which produces abundantly. I there see plants like the cassava, the yam, and many other similar varieties. The use of fire appears known among them, as an instrument in preparing food. A rude pottery also appears, as if clay has been kneaded by the hands, and also molded in the shape of gourds, the gourds being used as molds. It also appears that they understand the art of hardening this pottery in the shade, and keeping it moist, and afterward when hardened exposing it by degrees to heat, and finally burning it by fires built around it.

41. So perfect is the appearance that I seem translated into the ancient world. I behold the habitations of these primeval men; I perceive their wives and children; and wonderful arcana continually become apparent. The beginnings of slavery, the slavery of woman, and the degeneration of the female form by brutal labor, and the crushing as it were of her cerebral system, by means of the substitution of the will of a taskmaster for her own interior conscience, are distinctly made apparent. The beginning of female degradation is pictured so sadly before my eyes that my heart as it were sheds tears. And there are tigers, lions, wolves, and many other forms of the ferocious and sanguinary animal kingdom, inhabiting the thickets which spring up, thickly belting the prairie-like and cultivated lands. And there is war between these aboriginal men and the ferocious animals.—Gradually the chase becomes a prominent amusement. These ancient hunters shudder at first at the sight of blood, and when they perceive the ensanguined currents rushing from the very tigers whom they have slain, they appear to flee into thickets, and some even grow pale; for it is represented to me that in the beginning men dared not to shed the blood even of an animal.

42. The page from the history of the past which is unrolled before my vision, ceases at this point; and I now discover that the copper-colored men whom I perceive are such as preserve the hereditary impression by means of a series of organic flextures within the brain, which have been congenitally impressed from parent to son, and as it were inwrought into the very spherules of the blood, of those primeval times; and that which I behold is unfolded from their interiors into external correspondences, because their love is of such a nature as to call forth that which is the primitive within them.

43. These men are from those who have recently entered the world of spirits, and appear to be from among the inhabitants of Java. They are in that department of the interior which is known as the Third Sphere at the present time; and I am permitted to behold them for these reasons: First, because they correspond somewhat to the Cainite or degenerated nation, which unfolded in the most ancient ages, in

their general affections, and imperfectly in the specialities of their constitution. Another reason why I am permitted to behold them grows out of the fact that many of the principal plants with which their island abounds, are vast, pungent, and corresponding to a certain extent to some of the most ancient species of the vegetable kingdom. There is besides another reason, namely, that more than any other race there is an interior proclivity, when they enter into the world of spirits, to surround themselves with mental images, which correspond to the objective scenery with which the most ancient Cainite race was terrestrially encompassed.

END OF RECORD I.

(To be continued.)

Book of the Outlines of the Universe.

MELODIA.—(THE TENTH PLANET.)

(Continued from page 126.

A SUBSTANCE known as electricity, under the operation of the harmonic law, becomes condensed, refined, ponderable, metallic, crystalized, and thence sustains an electrical vegetable world. Upon this aerial paradise, undulating in surpasssing loveliness, an electrical floral creation expands before my sight. Not only are the blossoms thereof luminous, as in the preceding species; but every twig, leaf, branch and trunk emits a lovely halo, and appears woven of organized, incorporated light. To gaze upon these lovely forms is fatiguing to the vision, as for mortals with the naked eye to gaze on the sun.

These are all correspondences, and while each has definite, objective existence, they represent interior truths too glorious for fallen intellect to apprehend. They subserve seven important uses; and first, the use which corresponds to that science known by mortals in technical language as cosmogony, for in their growth they reveal the complicated and mysterious process through which the orb-creation is unfolded into vortical suns, and thence through all intermediates into solar systems. Here flowers in their evolution reveal the generation of worlds. In order to illustrate the use of these floral creations I am permitted specially to behold a magnificent golden palm-tree, which is, however, one of the least magnificent forms of this electrical kingdom. This tree represents, in all its appearance and in each of its processes, a solar planetary universe. From its summit ascends a cloud of condensed aroma, which forms an electrical calyx. Above this calyx floats an electrical flower, which appears the miniature resemblance of a sun. This blossoming orb appears to be composed of three degrees of substance. Inmostly it is an orb-flower of transparent heat or electrical caloric; superficially it presents on its revolving orb numberless minute forms whose glory it is impossible to describe; and this is encompassed by a luminous halo which extends around it to a considerable distance, and forms a waving blossom of unfolding light.—This blossom of light appears granulated, and each separate granulation also appears in miniature resemblance of the center flower; and the granulated forms revolve around the center and form an orrery. The flower becomes more magnificent as I gaze upon it. To describe the changes which it undergoes would be to describe the transformations and delineate the unfoldings of the universe. Yet this is but a minor form in the midst of the blooming landscape.

At a little distance I perceive a still more magnificent creation, but this derives nurture not from the electrical surface, but from the electrical atmosphere; and this still more lovely flower is made manifest in order that by gazing thereupon a second use of the electrical floral kingdom may be made known. It unfolds amid the atmosphere, and as it unfolds it encompasses the former blossom, which represented a solar terrestrial universe; and this blossom is the likeness of a Heaven of heavens; and it encompasses the former flower as the sublime Heaven of heavens, whereof statement is made in the Disclosive Word, encompasses the Sun of suns.

Myriads of golden bees, or rather insects somewhat corresponding to the allegorical forms known as cherubim, appear rising from the internals of the flower, utte ing as they ascend a voice of melody. And as I gaze upon the blended blossom, it appears as if the granulated particles, or the particles of these, were unfolding into winged forms, symbolical of angelic creations and ascending in choral multitudes from out the internals of the flower: and that sublime utterance of Disclosive Truth known as the Book of the Melodies of Space, is but a human expression, or form adapted to infantine understanding, of a corresponding volume hieroglyphically recorded in this transcendent electrical formation.

Nor is this all. Unimagined forms of floral beauty, whose description is impossible, outshine on every side. I perceive an unfolding form, in shape somewhat like unto the terrestrial pine, whose leaves unfold an angular blossom, and these angular blossoms are fashioned like precious gems, and every variety of mineral formation appears outimaged in their brightness; and the name of this tree is the Mineral Universe. And the glorious blossoms increase in luster to the summit and there condense in a form that resembles a spiriform halo, whose waving luster scatters intense radiations over the entire tree, and every blossom emits a different light, and all appear connected in one blazing series of creation, and each in a peculiar manner concenters the light of all, and each ingathers into itself the harmonic vibrations of all, and each unites in orderly pulsations of vitality with all, and there is no incoherence and no collision; but miraculous and stately, as a thought of Deity, the wondrous object is imaged on my sight.

In the midst of the extended landscape I perceive another tree, whose waving branches undulate and are diffused upon the atmosphere. It is impossible to gaze upon this tree without involuntary respirations, as if a subtle influence penetrating therefrom affected the very centers of the breathing frame. I hear a voice far in the interior, and the effect of this voice is such that a more interior sense of melody is unfolded within my consciousness. The voice directs me to approach that tree, which, incredible though it may appear, is called the tree of language; and wheresoever that tree is found, language exists in such perfection that it seems as a vehicle of communication between soul and soul.

As I gaze upon it, oceans of harmony appear to undulate through all my yielding and receptive mind, and I perceive that one language exists throughout creation, and that every object, from the least of atoms to the greatest aggregation of universes, hath a peculiar and separate utterance. I also perceive that language is a science of degrees, whose utterance is music and whose origin is love. I also perceive that as there are many races of unfallen intelligences, so there are varieties of melody of speech, and as all races form one race and all melodies form one melody, so all languages form one language, and this language unfolds from the Divine into the human form.

I perceive as I gaze upon the tree of language, moreover, that all sounds throughout the harmonic universe, whether they be articulate or inarticulate, sustain a definite relation to ideas throughout the unfallen creation. No sound occurs by chance, and no sound but has a special significance.

My attention is now directed to a tree shaped somewhat like the oak, not however like the oak of the forest, but like the same tree unfolded in solitary state. From this tree jeweled images of light are radiated, and the sound of singing proceeds, but this utterance is rather like the music of every variety of birds of the air blending in melody than like the utterance of superior intelligence. Upon gazing upon it I perceive that every floral form unfolds in likeness of the interiors of some most lovely creature of the atmosphere. The tree is thus an epitome of the bird harmonies of paradise.

Near it I perceive another, somewhat to the right, and unfolding blossoms in every degree of magnitude, from minute and almost microscopic forms to others far more vast than any floral organism upon the Earth; and these blossoms are shaped according to the fashion of the internals of the animal kingdom, and the tree epitomizes the faunal kingdom.

I perceive, moreover, still to the right a tree far more lofty and rising in a pyramidal or spiral form, whose blossoms repeat the entire octave of trans-electral splendors. The lower branches bear mineralized blossoms; the intermediate branches magnificent varieties, corresponding to the paradisical floral race; but the more exalted branches bear floral forms which correspond to all instinctive existences. And this is called the tree of the three kingdoms.

Still farther to the right, upon ground somewhat elevated, yet rising by imperceptible degrees, I perceive a tree whose wafted fragrance thrills like exquisite music through the entire being. This tree is literally encompassed by liquid warbling forms.—They rise like emanations from its expanded flowers. Upon closely examining the tree, it appears to unfold from itself a more refined ethereal creation, and thus to be of two degrees, electro-metaline and electro-nervous, in its constitution. This is called the tree of paradisical unfolding. Upon gazing upon it more minutely, I perceive that it corresponds, internally to a terrestrial and externally to a spiritual paradise. Millions of divergent forms of the electrical floral kingdom are continually made manifest. In the effort to describe them, forms of speech become exhausted. Enough has been narrated to indicate the special nature of this department of the floral world. I am now attracted toward the southeast.

[To be continued.]

DISCLOSURE CONCERNING THE PRESENCE OF THE LORD WITH MAN,

ACCORDING TO THE RUDIMENTS OF ANGELIC WISDOM.

1. THAT God is verily present with man, as a Divine Man is present in all respects with a being who is formed through regeneration to become the finite image of Himself, will be the subject of the utterance now given.

2. It is commonly supposed by the wisest philosophers that there is a sense in which the Divine is universally present. It is commonly considered that God, in the shape of a plastic essence, interflows and encompasses all created forms and is in them and about them like the air; and this conception gives birth to impure conceptions of Deity, as all ideas must which originate in the animal mind and which localize and circumscribe God, who is the adorable and Infinite Creator, within the finite boundaries of space.

3. The primal conception of Deity, which is received as a cognition of pure reason concerning Him, and which is interior and of the regenerated understanding, is the conception of a Divine Man, who is a Man, first, because He lives; second, because He wills from a will which is infinite in good; and third, because wisdom proceeds and is uttered by Him from a corresponding mind whose intelligence is infinite. The highest conception of a Divine Being is therefore the conception of a person whose will is Divine Good and whose understanding is Divine Truth, and who reigns infinitely exalted, and operates by means of His supreme volition.

4. It is evident that this Being, who is God, must, through a necessity derived from His infinite freedom, communicate personally, and by personal contact impress Himself upon His creatures. In other words, the One Causative God, who includes within Himself all powers of causation, who gives life to all creatures that exist, and who communicates energy to all created organizations both of the intellectual and moral and of the inferior creation, must, by that very giving forth of the ability to be, image forth as it were the universal presence of Himself, so that space becomes a temple, and all beings that inhabit time and space and who are favored with understanding, receive the constant power of thought from the workings of His Mind, and the power to will from Divine ability. And because God is the Divine Man and is a Man because of Divine Will, Understanding and thence Infinite Appearing, it follows, that each and every being who retains by means of a receptive will and understanding ability to receive Divine Good and Divine Truth, is influenced by the Lord, who communicates thus according to first causes and essences which descend and operate in the will and understanding of the creature. And therefore with all such He is ever present, and the influxes of love and wisdom which flow from God into the interiors of man, connect man with God, so that the Divine continually visits him.

5. Time and space have no interior existence. God is in time without time, and in space without space. In order to operate on man, He inspires man from His Divine Will in such a manner as to infuse the vitalizing element of Divine Good, first, into the understanding of the will, and second, into the understanding of the reason; and these impressions contain within themselves infinite arcana. Every man, according to his condition, is made a recipient, and though he plunges corporeally into abominations that make desolate the interiors, Divine Good, Divine Truth, and thence Dicine clemencies and mercies follow him whithersoever he goeth; for it is impossible but that God, who is Infinite Mercy, should mercifully behold the creature; and all men and even devils who have become infernal through abuses and perversions of good and truth, sustain a parity of relation in the sense that the Lord infinitely desires that they may become morally the partakers and inheritors of Divine Good, in which is life eternal. Let it not, however, be inferred from this statement, that infernal men respond to the Divine clemency; on the contrary, it is repulsed.

6. From these statements, which contain within themselves their own acceptation and are of such a nature that they prove themselves, it is evident that all created beings may, if they will, sustain personal relations with the Lord God, and enter into personal communion with Him and into responsive harmony with the Divine volitions, intellections and procedures of benevolence: first, through the will; second, through the understanding; and third, through their external and vital embodiment. For as the eye is made to receive light, and to enjoy the diversity of radiations; so the will is made to receive Divine Good in the infinite variety of pure and holy loves: and as the ear is made to receive sound and to enjoy the multiplication of melodies derived therefrom; so the understanding is made to receive Divine Truth, and to enjoy the multiplied forms of derivative, proceeding and finally ultimated wisdom: and as the pores of the bodily organization are made capable of taking hold, through sensation, of the effluences derived from the created works of the Infinite; so the sensories of the internal or ultimated human creature, being made receptive of all varieties of delights, which are derived from Divine Good and Truth in their marriage, and thence in their prolification, are thereby as one form made capable of receiving conscious revelations and appearances of Divine Good and Divine Truth, in the glory of a visible Divine Appearing.

7. Wherefore it is demonstrated that the three infinite degrees which are in and of the Divine Man, as three continents or storehouses, abounding in all manner of Divine celestial, Divine spiritual and Divine natural truths, virtues and beatitudes, by means of their termination open, as it were, into the three finite degrees of will, understanding and ultimation, which are formed in every human creature. And because God is Infinite Love, there is an infinite tendency of Divine volition, by means of which the unnumbered forms, diversities and ultimations of Divine Good, Divine Truth and Divine Benevolence are sought to be diffused and multiplied and perpetuated throughout the interiors of every receptive creature unto eternal life; and to this rule, which is universal, there is no possibility of one exception.

8. All statements, therefore, contained in the Word, from which diverse doctrines are sought to be established, are of that class of doctrines which are accommodated for ends of good to the perceptions of man. As the sun seems to rise in the east, to ascend to the meridian, and to set in the west, while in reality the rising, the ascension and the setting are not according to his own changes but are the result of the revolutions of the Earth; so the statements in the Word concerning the beginning, the culmination, the decline and the departure of Divine Mercy refer entirely to the variable condition of man, and have no reference to the immutable Jehovah. And this class of statements is called statement according to externals and also according to appearances. Contrariwise, all statements in the Word in which the Lord is described according to His Divine Good, according to His Divine Truth, and according to His Divine Providence, and which represent these to be as the sun itself, perpetually and gloriously present with every man, and as being the same, without variableness neither the shadow of a turning, and as enduring forever, and extended over all His works, and willing not the death of the sinner, but rather that he should turn from his iniquity and live, are of the class of statements which are called interior and statements according to Divine fixedness and the Divine immutability.

9. It is specially to be observed, moreover, that providences are to be interpreted according to Divine qualities, which are infinite in good, and in its proceeding and operating truths; but Divine qualities are never to be interpreted according to the externals

of providences, because these latter superficially manifest that which is dissimilar, according to appearances, to the interior, which is their motive, wisdom and final result. That God is Infinite Divine Good, that His tender mercies are over all His works, and that they endure for ever, must be received as an absolute principle, according to the terms of the statement which precedes; and all declarations of the Word which are exteriorly and in the letter adverse, must be interpreted according to the rule concerning statements according to appearances previously given.

10. It follows, from the considerations previously adduced, that God is with every man. It remains to be shown that there are degrees of distance in which the Lord recedes from the man, according to his evil, and degrees of nearness in the midst of which the Lord approaches man according as he becomes regenerate in the sense which is natural, and thence according to that which is spiritual and celestial.

11. That man recedes from God according to evil, in a proposition in itself most manifest. There are degrees of recession, and these are three-fold; but they are divided into numberless series. The first degree in which man recedes from God is the recession of the voluntary will; and the second is the recession of the understanding, derived from the recession of the will; and the third is the recession of the natural delights, which is effected by the means of the understanding, but primarily from a recession of the will. The will recedes from Divine Good, the understanding from Divine Truth, and the external man from Divine Use. The recession of the will begins in self-love and culminates in the inversion of the will itself into an embodiment of utter cruelty, whose volitions flow forth into all varieties of crimes against the neighbor, and repulse the Lord by means of all varieties of hatred toward himself. The understanding commences its recession by abjuring conscience, which is interior, and culminates in its recession by denying whatever is a cognition of superior reason, and which flows forth in the ultimation of Divine Good and its corresponding Truth. In this condition the understanding vomits forth all manner of delusions, impieties and evils, which in their life are crimes, and in their form are falses and deceits of evil, corresponding to the ultimate degrees of the recession of the will.

12. That the understanding becomes corrupt, abundant proof is offered from the existence of atheism, polytheism and nominal spiritualism, whose life-element consists in the deification of nature, and the enthronement of self-love as the interior monarch and absolute ruler of the affections, and thence of the conduct of life; and that the will is capable of the beginnings and of the continuance of recession and also of a culmination into the blackness of moral darkness, is evident to whomsoever with accurate perception, investigates the diversities of human character, whether historically, or by living perception, first, with external, but chiefly with internal sight. That the sensories of the external or ultimation of man, both in the natural and spiritual degree, become the receptacles and as it were the procreant cradles of vices and crimes, which are derived from the adulterous intercourse of the depraved will with the vitiated understanding, requires no proof, since it is universally known.

13. Man recedes from God according to these three declensions; and as man recedes from God, the Divine according to appearances departs from man, and man is cast into outer darkness. But this is in appearances, and I am interiorly admonished to declare, that even with the worst of infernal spirits, God is present, though He appears to them to be infinitely removed. It is their fantasy to say that there is no God, and at other times that God is the sublimation of matter, and at other times that there are as many Gods as there are sublimations. Some also who professed Romanism and the doctrines of the Reformed Church, who are in like manner cast down, in their fantasy believe that there are three Gods, each of whom is a separate person, in a tri-theocracy; and the victims of this fantasy are numeruos. These last also say that God is angry with them, and curses them, and burns toward them with inextinguishable ire. But the Lord is present even with these, tho' they repulse and reject. For whosoever rejects the ministrations of mercy and justice, as volitions of the will and cognitions of the understanding, rejects God, who seeks to ultimate His holy will through mercy and justice in every man; for Mercy is but another name for Divine Good, and Justice the mode and operation thereof. Whosoever, therefore, by reason of self-love, prevaricates and sins against justice and mercy, is guilty of a sin at the fountain head, and unlocks the floodgates upon himself whence proceed the deluges of iniquity.

14. When the Lord appears to man, the man is conscious of love in his affections and wisdom in his thoughts; and the appearance of the Lord is according to increase of goodness and of truth; and when the man becomes entirely regenerate, the Lord is ever with him as Divine Good in the will and Divine Truth in the understanding and Divine potency and determination in all of the operations and sensitive delights which ultimate within himself; and this state becomes at last so full and perfect, that the will of the man is continually illuminated by the Divine Appearing, which is as a Sun whose warmth is love, whose glory is interior consciousness or moral perception, and whose operation in the ultimates of the affections causes perpetual unfolding, adornment, generation and fruitfulness therein.

15. In like manner, when man becomes regenerate according to Divine Truth in the understanding, the Lord is present by means of an illumination which is like the shining of the moon when it is full, whose pure and unrefracted effulgence bathes the reason with the light of uncontaminated truth, and thence there is the appearance of Divine visitation in the externals of the man, according to the spirit, and this is like the appearance of a sevenfold and heavenly splendor, in the midst of which varieties of Divine natural manifestations occur, which vary according to uses; and thus the will, the understanding and the external perceptions of a man are illuminated as from a three-fold presence, which appears to be diversified, but which in reality is one, and these are modes through which the Lord is manifest, and this manifestation increases in clearness to all eternity, and man in his angelic state perceives the Lord continually before his eyes, and as present in the interiors of every thought and every volition; and the more the man receives of that which is Divine, the more nearly does he perceive that he is present with the Lord, who communes continually with him.

THERE is an ever-present Friend with man.
From HIM the spirit of our life began.
He walks with us—If we would walk with Him,
Our feet would never tire, nor eyes grow dim.
Angelic choirs from out the morning sky
Would shine and sing, and we should never die;
But rise, attired in luster like the sun,
The heavenly life of perfect love to run.

NARRATIVE CONCERNING FALSE ANGELIC APPEARANCES

ASSUMED BY BEGUILING SPIRITS, AND ALSO CONCERNING HEAVENLY JOY.

1. To the Declaration of Principles concerning the introduction of Man into the World of Spirits,* the following important narration is appended. At the close of the last paragraph thereof, the cerebral perceptives and reflectives of the instrument of these Disclosures were opened in such a manner that the hatred of the satans of the abyss against mankind in general, and also against the lovers of the doctrine of the Divine Humanity and Incarnation of our Lord in particular, became sensibly felt; and the burning darts were like arrows of fire dipped in venom, whose barbed points were like the teeth of serpents. But the malice of the beings who thus exercised hatred against those interiorly conscious and opposed to their influence, though reality the same, was perceived like the charm and fascination of the serpent, when exercised toward the silly, who from weakness of mind and perversity of aspiration courted and attracted the falsities, and also the loves of the abyss.

2. It was also perceived that the direful nature of these enemies of man assumed the form and image most captivating to the undisciplined human intellect when found in conjunction with the sophisticated will. It was given me to understand their speech according to internals; and being in this condition, all that they spoke appeared duplicated and antagonistical, so that when an evil genius approached and said, "I will defend," it was perceived as concealing within itself the words, "I will destroy;" and when he said 'heaven,' hell was perceived; and when he said 'God,' nature was perceived; and when he said 'love,' as applied to human desire, lust was perceived; and when he said 'peace,' there was the appearance of a sharp two-edged sword. This being appeared externally and internally as a duplicate spirit, externally and internally as in opposites of thought, conduct and disposition. As to his interiors he appeared as a serpent, but as to his exteriors a seraph clothed with light. As to the internals of his understanding, he appeared altogether as an impure man; but the external of his mind assumed the form of a sage crowned with a laurel wreath, denoting wisdom.

3. As I continued to gaze upon him, he appeared to rise in the air, and to radiate from himself a sparkling and starry atmosphere. The stars, however, were not fixed, but irregular in their motion, and rather resembled the sparks of a furnace than the serene constellations. As he rose, he unfolded from himself a magnificent appearance of truths in correspondences, and appeared altogether as a spiritual angel throned in the midst of the visible truths of a wise understanding. A moment I gazed, and all that splendor wasted away. He fell headlong. The abyss opened and [illegible] him from my sight.

4. There came a fair rainbow, which spanned the heaven; and the brightness of the rainbow with calm and splendid light, diffused a purpureal glory through all the place wherein I stood; and suddenly from the first degree south of east I saw a shining angel, who held in his right hand the stalk of a lily in bloom.—Immaculate purity appeared to encompass him as with a white yet golden radiation, of which the whiteness indicated that which was pure, and the gold that which was good, and so the golden whiteness Divine purity from pure good. And the angel came toward me, and scattered ambrosia as dew-drops from the open cup of the lily, and immediately a divine calm, full of heavenly peace and joy, took possession of my heart; and I greeted the spirit whom I saw descended from the open heaven and from the paradise of the most ancient times.

5. But while with my eyes I saw the messenger and also the bow of the covenant, my internals cried out saying, "Lord, save me! Lord, close my interiors; for I fear deception through the subtlety of the abyss." And while I worshiped I heard a voice saying, "Punish the Destroyer, and afterward speak peace to my servant." And I looked toward the abyss into which the false angel had been cast, and I saw him change into a form which corresponded to the image of his own will and the likeness of his own understanding. And I saw his will, and it resembled the golden image which Nebuchadnezzar set up in the plain of Dura; and because it was a counterfeit and an abominable fantasy of that which was Divine, it changed while I looked upon it into the likeness of a worm, and losing its erect position it groveled in the dust. The angelic spirit from the east then said, "When the will of a man becomes utterly corrupt, the image of God, which is man, by degrees is taken away from him as to his innermost, and he passes through many obscene transformations, one of which you see before you."

6. Because the sight pained me, and I besought no further, the angel said, "One more scene and you shall be relieved." His understanding then appeared at first in the splendid fantasy with which he endeavored to ascend; and this became the likeness of a fearful hydra. The angel then said, "When a man utterly loses the likeness of the Divine from his understanding, he appears as to his interiors in a monstrous form, such as you see before you; and these beguiling spirits are at intervals cast down, that they may, both to themselves and their associates, become visible as satans and as demoniacal men, who have counterfeited Divine Good and Divine Truth, for the purpose of deceiving novitiate spirits."

7. Having said this the angel continued, "Come, loved one, and inspect with me that portion of the heavenly habitation inhabited by the men of the most ancient time, who have become in very deed the angels of mercy, for which preparation is already made."

Having said this, my interiors were opened, and I beheld approaching a band of glorious beings crowned with myrtle and attired in vestures that sparkled with white and golden light; and one of them approached toward me and said, "What is Truth?" and I answered, "There is but one Truth, and He is Divine, and of Him it is written, I am the Way and the Truth and the Life." And she continued, "When shall Truth prevail?" and I answered saying, "The Lion of the tribe of Judah, when He hath put down the falsess of the abyss, shall establish the New Jerusalem, and the tabernacle of God shall be with men, and they shall be His people and He shall be their God; and the Word of God shall then conquer, and its arcana be opened, and out of them shall proceed as it were thunderings and earthquakes and a great hail; and they that are wise shall understand, and in righteousness shall Truth establish her Kingdom; and the Lord, who is Divine Truth in Himself, shall give unto it perpetuity and universal empire; and this shall be in the times appointed in the Word itself."

8. Having said this, this angelic woman turned to her companions and said, "Does he answer according to his interiors?" And they said, "Look and see." And she came and touched my bosom with a wand, and I spoke and said, "O Lord, in Thee alone is wisdom, and all things bless Thee according to Thy truth. Foolish men and those abominable confess Thee not. Thou art Divine Good in Thyself, and in Thee Divine Truth and Divine Good agree together. There is but one Good and one Truth, even God the Savior." No sooner had I said this than the angelic woman turned to her companions and said, "He utters from his heart within concerning it." Then the circle said, "Let him be welcomed."

9. At this a golden light encompassed me, and I saw a pathway paved with pearls shining from the midst of sapphires, and I was led up toward the east, where I beheld the appearance of a paradisical city, built somewhat after the phalansterian order; and entering into its vestibule by an archway, I was received by an usher or master of ceremonies, and conducted into a habitation prepared for those who are permitted to behold the things therein. Another spirit, who appeared superior in station, then drew near and said, "Inspect the room in which you are at present." Saying this he graciously smiled and withdrew, leaving me alone.

10. I find myself within a temple shaped like a rotunda, and illuminated from the central light above. The dome is supported by twenty-four ivory columns of the Corinthian order. The entablature which supports and which sustains the dome, is a minor circle of pure silver. The dome itself appears composed of a substance like Parian marble, clearly and purely white. The walls of the rotunda are of the same dazzling whiteness, and the floor is without a stain upon its surface, which is like snow, yet solid as adamant. The floor, the ceiling, the dome and the walls, the columns and their pedestals, are all transparent. The summit of the hall appears a passage-way, opening toward the southeast.

11. I am unable to perceive the object of my being in this place, except that it is to impress me with the idea of whiteness. No statues or designs appear in any portion of the rotunda. All appears a perfect blank; and yet the architectural design is perfect, as if some leading use was designed to be subserved by it. Here I am commanded to wait and look about me. I will place myself in the position in which I have been instructed to receive wisdom, with my countenance turned toward the east, and with my soul uplifted in adoration. I now perceive the uses of the temple. When a man is initiated into the conjugal society of a heavenly abode, which exists one degree south of east, and is inhabited by spirits of the most ancient times, he enters into a pavillion termed the Temple of Purity. Thus I perceive the uses of the temple.

12. I now behold twenty-four attendant spirits, twelve of whom are husbands and twelve wives, and they stand two and two, each husband with his wife crowned with myrtles and lilies, and attired in purple robes of a simple but most beautiful form, through which the exquisite outline of these well-proportioned beings is partially defined. I now for the first time realize the dignity and beauty of human nature divested of all superfluous adornment and whatever is extrinsic, and clothed with honor as with the kingly purple.

13. I resume my observation of the rotunda, which has been interrupted by the appearance of this royal train; and I perceive twenty-four patriarchs or patriarchal men, toward whom I move forward, encompassed by the circle of spirits whom I first beheld.—Gradually the entire eastern side of the rotunda appears to be withdrawn. I behold before me a palatial city whose temples rise from the midst of groves of unimagined beauty, and whose fertile gardens are outspread on either side of streams of living water. And is this Paradise? I am content.

Here sickness never comes,
Here death no more complains,
Health triumphs in immortal bloom,
And purest pleasure reigns.

14. It is impossible for mortal language to describe the supreme felicity which reigns within this blest abode.

My willing soul would ever stay
In such a state as this,
And sit and sing herself away
In everlasting bliss.

15. All sensations of strangeness gradually melt away in the sense of Home. I feel as if I almost lived here, as if each bright and beautiful spirit were sister or brother. I have cast aside all care with the corresponding garment of material existence. With one transition I appear to have passed from night into morning, and from winter into spring.—All that I ever imagined of celestial life is more than realized. Such immeasuable bliss fills all my spirit that I seem to float like one upborne by immortal love and wafted through extatic scenes so beautiful and so clothed with unimagined sublimity, that it is impossible to utter speech concerning them.

16. I now realize the fullness of the language of an ancient writer, who wrote saying, "Eye hath not seen and ear hath not heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them which love Him."—When these words are read, mortals will be unable to comprehend or fathom their significance. None but those initiated into heavenly joy will ever be able to realize the sensation it imparts. These broken, fragmentary words, could they speak and utter that which is endeavored to be conveyed through them, would charm the race and captivate its every thought, and lead away the mind to joy Divine.

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17. It is ordered that the present narrative be here terminated, the seer being unable to describe that which is in its very element ineffable. The enduring beauty and immortal youth, the ever-renewing rapture and delight of love enjoyed by these holy beings, in their paradise, in which they have resided from a period antecedent to all historical records save those of the Book of Genesis, which are now extant in the external world; the untold perfections of their state, so baffle all description, and the mention of their beatitudes, which are fed and nourished by the very effluence of Divine Good in its conjunction with Divine Truth, will fire the heart of every obedient servant of the Most High with a desire to enter in and possess so exalted an inheritance. The broken and imperfect style is permitted for the purpose of teaching the truth, that no language can delineate the rapture of the heavenly condition. Let no man despise these words. They are true; and all who enter into the possession of Truth, will finally realize and enjoy the glories which they dimly and from afar unfold.

HERE ENDS THE NARRATION.

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*See Heavenly Principia concerning the entrance of Man into the Vestibule of the World of Spirits, in the Journal and Harbinger, No. 31, page 123.

SIGNS OF THE TIMES.

WHEN the star of the dawn rises bright in the east,
We know that the morning is nigh; [ceased,
When the rainbow appears, though the rains have not
The tempest retires from the sky.

When the leaves of the willow are green by the lake,
We know that the winter is past;
When the bat and the serpent the prison forsake,
We know that it crumbles at last.

When the storm and the lightning contend in the sky,
We hear the swift steps of the rain;
And when the wild swans to the north of us fly,
Spring follows from far in their train.

When spices are borne on the breath of the deep,
The isles of the summer are near;
When nature awakes with a song from its sleep,
Day dawns from the heavenly sphere.

O mortal, who readest the signs of the sky,
And the earth and the seasons and climes,
Lo, Wisdom descends from her paradise high
To teach thee the Signs of the Times.

Behold the morning star, she says,
It tells of morning with its rays,
It saith the reign of night is done,
It harbingers the kingly sun.

So Freedom, dawning in the east,
Tells that fell Slavery's reign hath ceased,
And bids the waking Earth behold
Love's advent and its Age of Gold.

She points where human hearts outbloom
With deathless life beyond the tomb,
And shows beyond sepulchral snows
The blooming of Love's Eden rose.

She tells how Earth from Heaven renews,
From age to age, her virgin hues,
While angel fingers weave the dress
Of her perennial loveliness.

She points beyond the narrow seas
Where shine the cloud of witnesses,
With golden trumpets and with songs
Of love for Earth's fraternal throngs.

She bids the secret vestures part
That hide from view man's common heart,
And shows how spring-tide blossoms there,
Wave o'er the snows of old despair.

And in the human mind she lights
A flame whose luster calmly fights
The spectral shadows that are cast
From the old tombs of ages past.

And underneath the casual talk
Of courts and camps reveals the walk
Of principles and truths that make
All hearts and souls from slumber wake.

She leads the mind in vision forth,
And all around the laboring Earth;
Shows angel bands of patriot sires
Kindling their sons with Freedom's fires.

She shows the earthquakes that lie hid
Beneath Oppression's pyramid—
The lightning in the avenging cloud
That o'er each hold of wrong is bowed.

And better far, she points to where
Hearts thrill with Love's fresh Eden air,
And human virtues bloom Divine,
Quickened from Heaven's eternal clime.

And Christ in love descends again
In souls where all the graces reign,
And breathes His true religion there,
While life unfolds in love and prayer.

These are my signs, my signs, she says,
Truth waiteth not, nor Love delays,
And as God's will in Heaven is done,
So here His Kingdom soon shall come.

MOUNTAIN COVE, 9th mo. 1, 1853.

As man *is*, so are his aspirations. As man wills, so are his deeds. As man labors, so are his recompenses. As a man is in spirit, so are the spirits who are conjoined to him.

Disclosures from the Interior.

BOOK OF THE FIVE AFFECTIONS.

CHAPTER I.—THE CONJUGAL.

(Resumed from page 128.

NARRATION CONCERNING MONASTIC SOCIETIES

Formerly existing in the World of Spirits, fragments of which remain at the Present Day.

56. SHORTLY after the establishment of the Christian religion, it became adulterated by the introduction of the oriental doctrine of the corruption of matter. To this end certain interpretations put upon the epistolary writings, especially those of the Apostle Paul, contributed; and the idea of celibacy as a meritorious act was overlaid upon the pure doctrine of the church. The eremites of the eastern deserts received these two doctrines, namely, that of the corruption of the flesh and the superiority of the celibate condition; and in process of time monastic orders became established. These monasteries gradually extended, and both sexes became infatuated with the supposition that pre-eminent purity could only be obtained through voluntary celibacy. And as for a season after man enters into the world of spirits his habits of thought cohere to his understanding, and his affections receive little modification, the monastic society became established in the spirit world, and rapidly increased, receiving constantly into its bosom armies and multitudes of those who, while on the terrestrial Earth and in the natural form had become addicted to the habits of a monastic life.

57. At the breaking out of the Protestant Reformation monasticism received a severe blow, and a reaction ensued among the commonalty of Christendom upon Earth against the principles which it advocated. The number of those who from an internal proclivity to an austere life professed celibacy from that period decreased, and at the present time the number of such is comparatively few. The splendor and prosperity, or rather the nominal appearance of these, exhibited by the monkish region of the interior prior to the Protestant Reformation, since that period has continued to decline, until at present there exists but a remnant of its former greatness.

58. Being conducted into one of these societies, which presented the appearance of a quadrangle, in the midst of which was an open square so contrived that it seemed that ingress or egress was alike impossible save by permission, and observing more particularly the building, I perceived that it was a monastery tenanted by monks, and in all respects it resembled a monastic institution in vigorous growth and in rigid discipline in countries of the external world where the Romish faith is exalted as the dominant religion.

59. These monks had been of an order distinguished for strictness. They appeared to be Italians. Their countenances exhibited traces, in the shape of deep furrows and indentations, of long-continued vigil, penance and solitary confinement. Each appeared to wear a reliquary suspended by a cord to his neck, on which appeared various relics to which they set great value. Among them I saw parings of the nails of those who had been eminent, and little fragments of their clothing. They appeared to wear sackcloth, or rather hair shirts or cilices, adhering closely to the skin. They were of the order of the Flagellants, or at least flagellation was estimated as highly meritorious among them. Their bodies bore the marks of long-continued scourging, and they had run nails, producing the appearance of the stigmata, into their hands and feet, and had produced gory wounds in the side, and also produced the appearance of the suffusion of blood, as if caused by a crown of thorns upon the temples.

60. My heart sighed within me at the spectacle of so much misery and mistaken zeal. I turned to my conductor and said to him, "Is there no method by which these men can escape?" And he answered, "Not while they continue in the fantasy of supposing that barrenness, mortification and the denial or crucifixion of the internal loves are meritorious. These men have worked themselves into a hight of enthusiasm which is a species of monomania. They are sane upon few points, for their madness has diseased the sensories of the understanding, and they see all things belonging to marriage as beneath them, and consider themselves by reason of abstinence to have almost attained Divine beatitudes; and although it may appear surprising, it is nevertheless true, that they think that Heaven is shortly to open to them, and that all that is needed upon their part is increased zeal and self-torture."

61. While the angel was saying this, a clear bright light appeared shining in the east, as it were the light of a celestial morning; and it proceeded from the conjugal societies of the Golden Age and from the presence of the Divine therein, and it was accompanied with a mild yet glowing warmth, in which was melody and love, and I felt the internals of the will and the understanding inexpressibly refreshed, and inwardly joined the celestial choir in silent praise.—At this moment I looked again into the quadrangle of the monastery, and I heard voices saying, that it was dark and cold, and they appeared to become benumbed where they stood, and complained bitterly of the darkness. I then said to the angel, "Why is it that while we rejoice in the morning splendor that beams upon us from the presence of the Divine in the conjugal societies of the expanse to the south of east, these spirits complain bitterly that night is closing upon them? and why is it that while we are cheered by the mild, ineffable and glowing warmth that is inseminated throughout the interiors from the heavenly shining, which is from the Lord, these same spirits appear to be numb and to suffer from the withdrawal of heat, and from extreme coldness?" "They are in opposites," replied the angel, "what is light to us is darkness to them; what fills our interiors with pleasant warmth, oppositely affects and closes and benumbs their faculties."

62. At this moment there was an opening made, and a splendid mantle of light was let down, and formed a little sky over that portion of their society which was south, and the glorious radiations streamed beyond the zenith, and cast a rose-like or purpureal effulgence into the quadrangle; and I heard a voice saying, "Declare to those spirits that heaven is for those who receive the Lord in the internals and according to the uses of the love which is truly conjugal." Obedient to this voice, which proceeded from above, my conductor descended and stood within the quadrangle in the midst of the purpureal effulgence. At this the inhabitants of the monastery appeared at the gratings of their cells, and when they saw the effulgence which appeared to proceed from the sphere of the angel, the angel became inspired, and the Lord, according to the manner of Divine manifestation, was in the internals of his speech. The appearance of the angel rapidly changed from that internal descent of the Divine, and he shone like one who is transfigured, and his brightness became ineffable.

63. At this there was commotion, and certain novices among them exclaimed, "Glory to God in the highest!" The utterance of these words was caught up by the angelic spirits who were above and toward the east, who formed a celestial choir; but the rulers of the monastery cursed and smote themselves upon the breast. At this moment there appeared another angelic spirit at my right hand, and I said to him,—"This is marvelous in my eyes. What is the meaning of it? Why do these novices appear to recognise the Divine manifestation and to rejoice, while the aged spirits who bear rule are angry and blaspheme?" To this the angelic spirit answered, "The novices are of those who perceive that Divine Good and Truth conjoin, and that marriage is a relation sacred and inestimable, for that salvation is connected with it. These have not become confirmed in the respect of supposing that penances and mortifications are meritorious; hence they are attracted toward the angel, and through him to the Lord. The other spirits who are aged and who bear rule, are such as have become confirmed in their fantasy, and the presence of the angel tortures them, and they compare his presence to hell-fire."

64. To this answer I replied, "How is it that the presence of the angel delights the novitiate spirits and tortures the elders?" To this the angel answered, "Look and you will see." I again observed, and there appeared to be in the inmosts of the novices the germ or the remains of conjugal affection, and the reflux of the Lord which descended through the angel, penetrated into these remains or this germ, and thence into the sensories of the breast, and was felt there like sweet music, in which is happy thought of those who are blessed, holy and beloved. And the novices, yielding to this delightful influence, appeared to forget their monastic vows, and perceive in the mind visions of conjugal delight in which lovely forms of affections and uses had their abode; and this was like a vision of heaven to the spirit, and in it there was a species of clairvoyance as it were, by which they received impressions, though dim and distant, of celestial societies, where those who are conjugally united experience in themselves the perpetually recurring nuptials of Divine Good and Truth, and continually derive blessedness therefrom. But the effect produced upon the elder and governing spirits by the influx which descended from the Lord through the angel, was directly opposite, because in them there was no remains or no germ of conjugal affection, and they hated with inconceivable detestation the very influx which they felt, and they writhed as if in the coils of a serpent, and felt as if the influx was contamination; and there was produced a species of clairvoyance in their spirits also, and they also beheld afar off the paradisical habitations of the angels of the Golden Age, and they saw them amid the conjugal assemblages two and two, the husband and the wife, and they beheld the Eves of that heavenly paradise in the golden beauty and springtide of loveliness haloed with five-fold glory, in which was a seven-fold resplendence from the Lord. They saw the Adams, who were triune, conspicuous in corresponding majesty, crowned as with the wisdom and garmented with the knowledge of beauty, joy and rapture undefiled. And they beheld them walking upon golden pavements, inlaid with precious gems, and saw them in the midst of kingly palaces, opening into gardens of eternal blossoming and perfume, in which appeared the statues of divine graces, truths, virtues, beatitudes and perfections, according to the symmetry and glory of the spiritual and the celestial human form.

65. As their state of clairvoyance became more full and perfect, the melody of these heavenly societies was wafted to them, and the incense of ten thousand forms of floral sweetness mingled with it; but the vision, with all its splendor, failed to excite the remnant of a desire within these cloistered spirits for that state of conjugal blessedness which the Lord ordains for the delight and perfection of those who inherit eternal life from Him. And though they craved the palaces to convert them into monasteries, and desired the estates which they beheld for the purpose of converting them to ends of fantasy, they hated that to which the glory and the loveliness corresponded, and shrank up and shriveled under the influence of the glorious vision until they lay like dead bodies in their cells.

66. Again I turned to the angel at my right hand and said to him, "I understand, or at least it is in my thought that I understand, the philosophy of that which I behold. The remains of conjugal affection in the bosoms of the novices enabled them, because they had while in the body received quickening through works of charity and faith, to a slight degree, from Divine Good and Truth, and had thus become associated with conscience, notwitstanding their monastic education and confirmation, to receive the influx and to appropriate it as nourishment and blessedness to the understanding and the will; but the deadness of the conjugal remains and their destitution of vitality from absence of assimilated good and truth in the others, produced the opposite effect." To this the angel assented and offered the following illustration:

67. "When a man is frozen, provided life remains in his interiors, he can be quickened by the application of friction, which contains the principle of vital heat, and afterward revived by the generous warmth which is congenial to his system; but the frozen man who is entirely dead and exposed to similar applications, suffers the abrasion and destruction of the external of the cuticle, and if exposed to the warmth which cheers the other, the heat causes organic dissolution and visible decay. Wherefore be instructed," continued the angel, "that according to the condition of the recipient, the self-same operation or descent may be the savor of life unto life or death unto death; to those whose interiors contain life, an addition of life; to those whose interiors are dead, the manifestation of that death."

68. There came at this moment a lovely maternal spirit, and approached the young men who were novices, and said to them, "My sons, are you convinced that you have been deluded?" And they answered, "Our delusion has been great." But when she approached the aged spirits, they recoiled and called her a temptress. She then spoke in a serious voice, in which was intense sweetness, and said, "It is given to me to invite these youthful spirits into a society of discipline, whence when found capable they will be permitted to ascend to associate with the youths of paradise."

69. The novices at this bowed and wept tears of joy, and one of them inquired whether there was any thing to be learned previous to their admittance into that society. To this she answered, "If from your hearts you acknowledge one God who is Infinite Divine Love in Himself, and desire to be instructed in that truth which is in the interiors of the Word, no other preparation is needful; but if that is not found within you, you will of your own accord absent yourselves, and finally become associated with impure spirits. Therefore rejoice with trembling, and remember that which is written, Not every one that saith unto me Lord, Lord, shall inherit the kingdom, but they which know the will of the Lord and do it."—Thus saying, she departed, accompanied by the angel through whom influx had descended, and the glorious light departed with them; and after this visitation the monastery was left in midnight darkness.

70. I was then reconducted into a pleasant and flowery garden, which led by a gentle ascent toward the novitiate society in the third degree south of west.

END OF NARRATION CONCERNING THE MONASTIC SOCIETY.

JOURNEY OF A PILGRIM SPIRIT

FROM EARTH to HEAVEN AND ITS DELIGHTS.

(Continued from page 128.)

13. THIS utterance internally edified Pilgrim, who stood stedfast, determining not to move, neither to the right nor to the left, without feeling internally that his path was ordered by Divine Providence. His voice also went up in prayer to the Lord, and his words were, "O that Thou wouldst anoint mine eyes with eyesalve that I might see."

14. Suddenly there came another voice, and this time the voice came from the left, "Bright dawns the morning; Brother, come away!" and all the company of singers to the left took up the chorus, singing, 'Brother, come away!' Pilgrim thus was in a strait between two, and opening his eyes his vigilance became relaxed, and turning toward the elder stranger who stood at the left, and who was of dignified appearance, he addressed him, saying, "Friend, whence come this company of singers?" The dignified one answered, "They are come from the Heavenly Jerusalem, the city of God, which is the home of pleasure evermore. Hence they come clad in festal garments, and are crowned with roses; and because of their internal gladness they sing *io pean*." "But what is their object," continued Pilgrim, "in gathering and waiting at this point?"

15. At this the stranger smiled as if well pleased, though indeed his smile was somewhat dissembled, and he replied, "My brother, I perceive that you are a modest man, or else have much of that pride which clothes itself in a beautiful humility. My younger brother, with whom you have conversed, is a mercury or messenger. I also am one of those called upon by the suffrages of my brethren, to preside at the introduction of strangers whom we delight to honor, to our solemn festivals. Being made aware that you were here, and admitted into the world of spirits, we come forth to do you honor, giving you that abundant entrance into the courts of the heavenly city which your conspicuous merit imposes upon us. The festal train whom you perceive are sent from among the choral multitudes, children of immortal melody, whose office is to scatter flowers and incense in the pathway of the just. They wait to escort you to the sumptuous mansion prepared for you. Let us therefore be permitted to take you by the hand for the purpose of conducting you to the festivities of paradise, to the immortal joys and the unfading splendors of the spirit home."

16. Imposed upon for the moment by this address, Pilgrim was about to yield. A voice, however, recalled him to himself. This voice proceeded from the right, and came saying, "Beware lest ye enter into temptation. Beware of sorcerers; and again I say unto you, watch unto prayer." This completely recalled Pilgrim to a sense of his condition, and he fell upon his face, and did not so much as lift up his eyes to Heaven, but prayed, saying, "Lord, be merciful unto me a sinner!" And while he prayed, a voice came from above, saying, "Come unto me all ye that are weary and heavy laden, and I will give you rest." Again I heard Pilgrim worship, and this time his prayer was, "Suffer me not to be led into temptation, but deliver me from all evil." And as he prayed there came a voice as from a region toward the east, saying, "He giveth His angels charge concerning them," and suddenly there appeared a shining company descending from the region at the right, which also was toward the rising sun, and as they drew near they sang a hymn, the chorus of which was "Blessed are the pure in heart, they shall dwell with God."

17. I now saw Pilgrim strengthened and lifted up as by an interior power, and looking around him, to his astonishment he perceived upon his right hand, upon an elevation, a company of white-robed and heavenly beings, whose garments were spotless, whose countenances indicated perfect peace, whose reverent and serious demeanor bespoke sobriety and virtue, and whose placid countenances revealed hearts at rest. These, when he gazed upon them, appeared so calm and so pervaded by the element of love, that Pilgrim felt his heart moved and irresistibly drawn toward them. Gazing upon them, he perceived a wonderful likeness upon the part of certain of them to esteemed friends whom he had known on Earth, and who had lived lives of piety and virtue, and breathed out existence in aspirations after God. Yet still he stood immovable, as if fixed and rooted to his place.

18. A hoarse voice, full of passion, now sounded in his ears, and inclining to the left Pilgrim saw a man who presented the appearance of a libertine, whose protruding lips, blood-shot eyes and brutal countenance indicated lust. This being ran rapidly down the sloping region to the left, like one who is drawn by irresistible attraction. Pilgrim recognised this man as one who had recently departed from the body, and who had been, by reason of his vices, an outcast from society: a murderer, not of the body, but were it possible, of the internals of those who were innocent; and a flesheater, feeding not upon the gross corporeal substance of his victims, but devouring virtue and immolating innocence to feed his accursed appetite. As he saw this man rush eagerly toward the left, the sensation of horror fell upon him, and he now interiorly desired the presence of the younger stranger who had first approached him from the right. In a moment the young man stood by him with a pleased and tranquil expression, and Pilgrim said,—"Friend, I adjure you by the living God, even the Lord, the Redeemer, tell me the meaning of the singular circumstances which surround me, and the experiences which I have undergone."

19. Being thus adjured, the young man made answer in these words: "The temptation which you have undergone is indeed trivial compared with the temptations experienced by almost all human beings upon their intromission into the world of spirits.—Every man who enters into this world is mainly tempted from the infernal abyss; but his temptations do not eventuate in his overthrow unless his interior desires are evil. Those men who approached you from the left are sorcerers, who have power to conceal the character of their interiors from all men. Internally they are in darkness, but externally they appear brilliant as if in light. They inhabit a region in Gehenna which is given up to those vices which correspond to sensual pleasure. The inhabitants yield themselves in their madness to that which simulates mirth; and being sorcerers who have always lived in seemings and walked in a vain show, they externally, to the uninstructed observer, present a brilliant and decorated appearance.

20. "It is a law of mind that every infernal society should desire to increase its boundaries, add to its possessions, enlarge its capacities, and exalt itself in pre-eminence. The hell whence these spirits approached, seeks continually to become populous, magnificent in externals and rich in its possessions. When man is intromitted into the spirit world, he sees with the vision of the understanding and feels with the sensories of the heart, those things which he obscurely felt and dimly perceived while inhabiting a corporeal form.

21. "My brother, the scenes which you have beheld enacted around you, in various forms have encompassed you from the day when you first sought the Kingdom of God and His righteousness. While you inhabited the body good and evil were set before you. Your internal senses, understanding, heart and imagination were continually addressed by good and evil. The syren song of pleasure, the eloquent sophistries and artful appeals of popularity and worldly glory, uttered speech and music in all things corresponding to the utterances which from the left have sought your ruin here.

22. "The messengers of Providence, the angelic watchers set near you by Divine Providence, together with the innumerable company of melodists of love, for many years have impressed and wrought upon you, approaching you from the right, and seeking to guide you in the ascending pathway that leads to the Heaven of eternal rectitude, spotless and undefiled. Thus your internal life has been passed amid spiritual realities, and that which is now spread before the sight is but the manifestation of that which for many years has in this manner been about you.

23. "Learn, therefore, that death effects no change in the principles of life, in the emotions of the will, in the principles of conduct, in the sentiments of the internal soul. He that is filthy is filthy still, and he that is holy is holy still. Had your interiors been filled with evil lusts, in other words, had your moral nature been corrupt by the predominance of the love of self and the world over the love of God and the neighbor, you would have become conjoined to those beings who have tempted you, and have departed with them to their abode. Where a man's treasure is, there will his heart be also; and according to the attraction of his desire is his fixed condition as a spirit." [To be continued.

Thermometrical Table at Mountain Cove.

August, 1853.

Days.	Sunrise.	Noon.	P.M.	Sunset.	Remarks.
1. Monday,	66	81	85	72	Clouds—showers.
2. Tuesday,	66	78	84	73	" "
3. Wednesday,	60	80	82	74	Fair—showers.
4. Thursday,	60	82	84	73	" "
5. Friday,	62	70	78	72	Fog—fine showers.
6. Saturday,	65	82	86	76	Fog—fair and pleas't.
7. Sunday,	64	82	85	75	Fair and very fine.
8. Monday,	57	84	85	74	Fair and very fine.
9. Tuesday,	58	84	86	76	Fair and very fine.
10. Wednesday,	59	85	90	80	Clear and beautiful.
11. Thursday,	60	87	92	80	Fair and pleasant.
12. Friday,	60	87	92	79	Fair and pleasant.
13. Saturday,	63	86	90	78	Fair & pleas.—light'g.
14. Sunday,	61	84	86	78	Shwr in night—fr&pl.
15. Monday,	64	82	88	79	Fr.& pl—signs of rain.
16. Tuesday,	64	85	92	72	Fog—plea.—sprinkle.
17. Wednesday,	64	85	75	70	Fair—PM. thundr. shr.
18. Thursday,	64	82	80	73	Sprinkle—dis. th. shrs.
19. Friday,	60	68	68	64	Cloudy and cool.
20. Saturday,	55	72	77	66	Fair and pleasant.
21. Sunday,	46	76	80	71	Clear and very fine.
22. Monday,	55	80	82	73	Fair & pleas.—comet.
23. Tuesday,	57	79	83	73	Fair—shower as 12.
24. Wednesday,	66	70	72	68	Cloudy—slight rain.
25. Thursday,	65	78	80	72	Cloudy—fair and plea.
26. Friday,	58	82	86	79	Fair and pleasant.
27. Saturday,	64	78	68	62	Showery all day.
28. Sunday,	47	77	72	64	Fair and pleasant.
29. Monday,	42	72	77	68	Fair and very fine.
30. Tuesday,	48	78	82	70	Fog—fair and pleas.
31. Wednesday,	52	82	86	68	Fair—fine rain all PM.

The Spiritual Harbinger

And Mountain Cove Journal.

Devoted to the publication, discussion and elucidation of Theories Principles, Facts, Legends, and Traditions—Historical, Social, Political, Industrial, Scriptural, Ethical, Metaphysical and Cosmical—connected with Man, with his Genesis, and prospective and anticipated Exodus from Moral, Mental and Material Darkness; and as pertaining to the Origin, Unfolding and Consummation of the Material and Spiritual Universe.

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It will therefore treat of the multiform Religions and modes of Worship that characterize Mankind; of their Complexity and Diversity; of their varied Causes and Usages; of their Emptiness or Utility; of the evidences of the False and True; of Hopes and Professions based upon them, both genuine and fictitious; of Religious Theories Creeds, Prejudices, Love and Hate:—thus determining, by their elements, that which is from the Imagination, from inspiration of Good, or from inspiration of Evil.

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☞ "The Spiritual Harbinger and Mountain Cove Journal" is issued at Mountain Cove, Fayette county, Virginia, in folio form, on a sheet 22 by 32 inches, on Thursday of every other week.

☞ Its terms of subscription are [payable invariably in advance] **ONE DOLLAR AND FIFTY CENTS for 52 Numbers, Four Copies for $5, and TEN copies to one Address for $10.**

Published by JAMES L. SCOTT and THOMAS L. HARRIS.

All Business Communications should be addressed to E. WINCHESTER, Publishing Agent

Mountain Cove, Va. June, 1852.

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